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The Bombay Guardian.

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WEEKLY REVIEW.

—We hear a great deal of the depression of trade. Ships have the greatest difficulty in getting freight, even at rates which fall considerably short of being remunerative. The reason is that markets are overstocked every where; production has been in excess of demand. Keeping this in mind, we look with astonishment at some Custom House Returns showing what quantities of spirits and wines were cleared from Bond by one single house in Bombay, Messrs. Cutler Palmer and Co. Out of 28 items, we select 7:

9,146 Cases Brandy Imp. gallons	18,292
2,153 " Claret " "	4,306
1,067 " Sherry " "	3,334
952 Casks Bass Beer, Bull-dog Brand Imp. Galls.	5,712
898 Cases Port Wine " "	1,798
596 " Champagne " "	1,192
20 " lbs Brandy " "	1,440

We omit a score of items having less than 1000 imperial gallons each. The sum total exceeds 43,000 imperial gallons. It may perhaps be an evidence of our simplicity that we are surprised at these indications of the business done by one drink-importing house. We imagine a tank of brandy, containing 19,732 imperial gallons; and in imagination we see it enlarged by the brandy imports of other houses, and it appears to us that we behold a modern Dead Sea, with many cities of the plain buried in it. So it appears that this kind of commerce is far from participating in the slackness of the times. And if we might be allowed to say a few words in the ears of our merchants, we would say, it is not to the advantage but to the disadvantage of commerce that this unhappy trade prospers. The more men deal in brandy, bull-dog beer, rum, gin and the other brain-affecting liquors mentioned in this list, the less will they have to expend on piece-goods and similar fabrics. The words more and less in this sentence do not tell the story; the men that drink from these brandy pools and these gin reservoirs, have not merely so much less to spend, but they suffer in their capacity to earn money, and in their power to appreciate what is good. The habit of drinking stimulates the love of drink; the love of drink kills those energies and aptitudes and economical tendencies of man which are the life of commerce. We are persuaded that commerce would profit greatly if these liquor-houses were shut up, and their occupation gone; if the capital and energy expended on them were diverted into healthier channels.

—At Lucknow a Hindoo widow lately left the house of her uncle and sought refuge at the Mission House of the O. M. S. A Miss Mulvany went to the uncle in the name of the widow informing him of the fact. An action was brought by the uncle, her guardian, in the Civil Judge's Court, when it was decided that the widow was competent to decide for herself where she would live. As a matter of fact we know that many Hindoo widows take refuge from the galling servitude in which they are kept in the houses of their relatives, a life of sin, and in such cases slight solicitude is manifested for their recovery. But when, as in the present case, the widow has learned of the easy yoke of Christ and the rest of soul which he gives to the heavy laden, and has taken steps to identify herself with his people, the greatest solicitude to

recover her is manifested, and what is very surprising is that English papers should sympathize with the pursuers and speak contemptuously of the fugitive. The Hindoo widow is by the fact of her widowhood, accursed; the fact that her husband has died before her is looked upon as evidence that she has incurred the anger of heaven on account of some great sin committed in a previous birth. After the Civil Judge's decision, the case was appealed to the Judicial Commissioner, Mr. Capper, who reversed the decision, restoring the widow to her uncle temporarily, until the final decision of the case by the Civil Judge, Jan. 15th. The *Indian Tribune* which gives an account of the matter, speaks of the crocodile sympathy of Miss Mulvany, and records its admiration of Mr. Capper. Possibly, the *Tribune* is edited by a Native.

—For the Week of Prayer, beginning to-morrow, the following topics are proposed by the Committee of the Evangelical Alliance:

Sunday, 6th. Sermons. Christian Union perfected. Rev. vii. 9-10.

Monday, 7th. Remembrance of personal and relative mercies; Prayer for the Divine blessing on past privileges, and for a humble and contrite spirit.

Tuesday, 8th. For the Church of Christ in all lands; for its deliverance from error; for its increase in faith and holiness, and in power as a witness for the Lord Jesus Christ; for the grace and guidance of the Holy Spirit.

Wednesday, 9th. For Christian Families:—for sick and afflicted members; for children at school; for young men entering upon the active business of life, and for those abroad; for our sons and daughters openly confessing Christ.

Thursday, 10th. For Nations:—for rulers, magistrates, and statesmen; for the Army and Navy; for all benevolent and philanthropic institutions; for religious liberty and the opening of doors great and effectual for publishing the Gospel; for the cessation of war and for the reign of righteousness and peace.

Friday, 11th. For Christian Missions to the Jews and Gentiles; for Sunday Schools, and for the Divine blessing on all efforts to spread the glad tidings of the Gospel of Salvation.

Saturday, 12th. For the Circulation of the Bible; for the observance of the Sabbath; for the removal of intemperance; for the rescue of the fallen; for the safety of those who travel by land and by water.

Sunday, 13th. Sermons. Christian Life. "Let your light shine." *Matth. v. 16.*

We have quite recently had a week of united prayer, and it has been decided that this year the ministers of the different churches in Bombay be invited to make their own arrangements for the observance of next week. A union meeting will be held at the Young Men's Chr. Association rooms, on Friday, at 8 p. m.

—Many seem mystified by the expression "to know the love of Christ, which passeth knowledge." Says one writer, it refers to two different kinds of knowledge, one of the heart, the other of the understanding. It seems to us that the apostle simply means that however well we may know it, there is still more to be known. He himself professed to know it, but not exhaustively; after 30 years of acquaintanceship he still counted all but loss for the knowledge, and reached forward after it. And so it will be ever.

—We are now in the cold season and many missionaries will be touring. We shall be very glad if they will sometimes send us notices of their work and of the way in which they are received and of any thing interesting that may come under their observation. A good many missionaries, and many besides who are interested in the work of

evangelization, read the *Guardian*, and would be glad to hear in this way from brethren in the itinerancy. We shall also be glad to hear occasionally from those who are engaged in other departments of missionary work.

—Two ladies have arrived from America, Miss Sisson and Miss Wheeler, to join Miss Drake in her work in Central India, and another, Miss Sisson, now connected with the Madura mission, is also expected to join her, before long. As our readers are aware, this Mission is one that seeks to give expression to the principle of faith, and many will follow with deep interest this little body of cultivated and accomplished women consecrating their gifts to the one end of making known the Gospel of the grace of God to the people of this country.

—The Rev. C. P. Hard of Madras has, we regret to say, received news of the death of his father, the Rev. Amos Hard. We learn from the *Chr. Advocate* that he fell into a culvert while walking on the railroad track near Corning, N. Y. Nov. 5, and sustained injuries from which he died on the 15th. He was aged 65 years, and had been an earnest and faithful minister of the Gospel for about half a century.

—It is very easy for those who have no particular responsibility in the matter, to blame the English ministry for not rushing to the succour of Turkey. It is no slight responsibility to commit one's country to a course that may involve the loss of 100,000 or more British soldiers and the sacrifice of ten or twenty more millions on Turkey's behalf. We do not believe that the interests of England demand that Russia should be driven back, and as for generosity, it would have been more manifest in coming to the help of the oppressed Christians of Turkey in Europe when they were struggling for liberty.

—The European firms in Bombay have agreed to close at 4 p. m. on Saturdays.

—The Rev. Mr. Pym has been preaching at Colaba, the Cathedral, and the Girganna church this last week. There was an audience of 400 at the Cathedral on Thursday evening. The Lord has blessed these services, and a number have found salvation through the clear and faithful preaching of this servant of the Lord. Mr. Pym left Bombay yesterday for Kumptee where he will preach to-morrow and afterwards proceed to Jubulpoor and so on to Calcutta. Let us continually remember in prayer the important work in which he is engaged.

—We have been favoured with a copy of the Bombay Christian Almanac for 1878. We hope to speak of it more particularly next week.

Many of our readers are aware that the Rev. Mr. Stothert has been visiting the Persian Gulf. We have been favoured with the following letter from him, dated "Bashire, 11th December":

"Though we have seen but little of Persia we have seen enough to make us wish that more were done than has been done hitherto in the way of taking advantage of the frequent communication with this coast for the purpose of spreading the Gospel. Bunder Abbas and Langel, the ports at which the Steamers call on their way from Bombay to Bashire, are towns containing each several thousand inhabitants, partly Arab and partly Persian. The arid clay-coloured appearance of these places is certainly not inviting. Still they have traces of former greatness about them, so that an impression is left on the mind that the places possess resources beyond what

and suppose at first sight, "The difficulty in the way of evangelisation is the bigotry of the people which would make it a somewhat perilous thing for a missionary to live there. Still, a beginning might be made by occasional visits. Even here, at Bushire, the only Persian who makes any profession of Christianity has more than once been in danger of losing his life. The Armenians live in perfect harmony with their Mohammedan neighbours because their Christianity has nothing aggressive in it. Indeed, with one or two exceptions, the members of the Armenian community shew very little desire for instruction or progress of any kind. Their education is generally limited to the little knowledge of Armenian which they can get from their priest. The attempt has been made to start a school for higher education, and a sum of money is said to be now lying in the Bank of Bombay which was collected in order to found a school here, and which, it may be hoped, will some day come into use as the beginning of better things in Bushire. A few go to Bombay for education; and it has been a great pleasure to find unexpectedly two former pupils of our Institution, one an Armenian and one a Mohammedan, holding very respectable situations and cherishing warm and grateful recollections of their *alma mater*. Although the Mohammedans are bigoted, still it is among them that most religious inquiry is met with. It is to them chiefly that we can sell copies of the Scriptures. One a gentleman of high rank is probably coming to-day to pay me a visit. He is a strict Mohammedan, and yet he is sufficiently liberal to take pleasure in the discussion of religious matters. It would be a good thing for some of our Missionaries to take a trip up here and get a taste of the cold wind that blows off the snow topped mountains as a change for the sultry enervating air of India. Still better if we could send some converted Parsees to preach the Gospel in their own father-land. At all events, it is our manifest duty to do what we can in order to introduce the evangelistic element into those means of communication which are every day bringing these seaports into closer connection with Christendom and with western civilization.

IN MEMORIAM.

VERY many in this community, especially among those to whom the cause of Christ is dear, are mourning the death of Mr. Geo. R. Miles, Asst. Secretary to Government. Highly respected by all who knew him, and much esteemed as a faithful servant of Government, we refer to him here especially as a Christian worker. He was a member of the Quarterly Conference of the Meth. Episc. Church of Bombay, and the following minute embodies the feelings of his co-workers:

It has pleased the Lord to remove from the midst of us, very unexpectedly, our beloved brother and fellow-worker, Mr. Geo. R. Miles, and we desire to place on record our deep sense of the loss we have sustained in his removal, our appreciation of him as a faithful servant of the Lord, and our sympathy with the bereaved widow, children, mother and other near relatives. We remember with thankfulness to God, that our brother was one of the first who were led by the preaching of Rev. Wm. Taylor to seek the Lord, in Bombay, and that he took the initiative in formally asking Mr. Taylor to organize a Methodist Episcopal Church in this place. Out of the beginning sprang the widely-extended work which has lately taken more definite shape in the organization of the South India Conference of the M. E. Church. Very heartily and in many ways did our brother, from the time when he found peace and joy in believing, seek to advance the cause of Christ among us. Though naturally reticent to an unusual degree as to taking part in public services, he consented to be led by the Spirit and became a very acceptable and effective local preacher. As a class-leader he endeared himself to all his band. He was careful to obey the Scripture rule to show hospitality, and his house has been a constant home for the servants of the Lord. His talents, time and property were consecrated to the Master. He took a deep interest in the Natives of this country, and rejoiced to testify to them, in open-air meetings and otherwise, of what the Lord had done for him, and was ready to do for all who would trust him. We unite with many others in praising the Lord for the grace bestowed upon him. Deeply conscious of his own unworthiness, he rejoiced to recognize Christ as a perfect Saviour, and to avail himself continually of his all-sufficient grace. This grace sustained him to the end. Stricken upon the Lord he was kept in perfect peace. He suffered acutest pain without murmuring, and though having to undergo very trying operations, he had no

desire but that God's will should be done. We deeply sympathize with his afflicted family, and yet feel that there is very much to comfort in the assurance that he has gone to be with Christ, which is far better.

About a month ago, Mr. Miles began to suffer from what seemed to be a whitlow in the thumb of his left hand. He afterwards remembered that he had slightly cut the skin with the edge of a piece of paper. In the sizing of this paper, prepared for Government, there was arsenic, to keep it from insects. It is supposed that the poison entered by the slight wound thus made. The utmost pains were taken to confine the injury to the hand, by the free use of nitrate of silver on the arm, and of the lancet on the hand. On the morning of the last day of the year he was taken to the house of Dr. Blaney. The hand would now have been taken off, but he was too weak. A change took place in the afternoon, and it became evident that his end was approaching. When informed of it, he said, Now let me rest. Afterwards he said, "Jesus saves me, Jesus soothes me." He sent a loving message to the Christians gathered together for the Watch-Night service. At his request a number of hymns were sung around his bed. The clock had just struck twelve, and the New Year was just beginning to be, when his spirit took its flight without a struggle.

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SATURDAY, JANUARY 5, 1878.

GEOLOGY AND GENESIS.

In the *Christian World*, Nov. 2, we find the following remarks:

"Dr. MacCosh perhaps the most orthodox man in the solar system, avows, in his recent disquisition on the liberal school of theology in Scotland, that it would be sheer imposture—we do not vouch for his words, but this was their sense—to teach that the world was created in six days of twenty-four hours each. There is no manner of doubt that, unless geological science is a mere dream, Dr. MacCosh says what is the literal truth. But is it equally certain that the makers of the creeds of the seventeenth century believed that the days mentioned in Genesis were natural days, and that, until within about half a century, the great body of Christian preachers and teachers believed and taught the same thing. Unreservedly, therefore, as it may be admitted that there can be 'no real antagonism' between science and 'the religion of Christ,' practically there here arises a need of explanation, of reconciliation. The six days of Genesis may be discovered to have been six periods of indefinite duration, embracing perhaps six hundred millions of years, and a conception far grander than the former may thus be presented of God's method of creation; but this result has been attained by a frank acceptance of demonstrated scientific truth, and reconsideration of the inspired record, not by simple partition of territory between science and religion, as between Lot and Abraham."

Dr. MacCosh did not, we think, use the expression imputed to him; but whoever used the word 'sheer imposture' in this connection, they may not hinder us from stating our firm belief that the six days of Genesis 1, were days of ordinary duration. We are quite willing to concede to geology six hundred millions of years, if that is her demand; but we altogether deny that these are to be packed in the six days of Genesis 1. The great mistake made in this connection is in supposing the work of the six days to be the work of creation, as that word is ordinarily used. A careful reader will see that the work of the six days is adjustment, arrangement, distribution. The seas were not created,—they were separated from the dry land. The atmosphere was so modified that the dense vapours then enveloping the earth ascended to the region of clouds. Light was not created, but it was introduced to the earth. The sun, moon and stars are brought into their normal relation to this earth after a period, we know not how long, when the earth was *thohu wa bohu*, and darkness brooded on the deep. Plants and animals suited to the new condition of the earth are brought into existence, and here we have

something that may appropriately be called creation; but this does not preclude the previous existence of plants and animals through unnumbered ages. In the first verse we have the declaration that God created the heavens and earth. This is probably to be understood as affirming that God is the Creator of the universe; "without Him was not any thing made." Then, passing over all the previous history of this globe, the sacred historian begins at a point of time just preceding the preparation of the earth for man's abode, and gives us a brief description of the earth as it then was. It was without light and without life, animal or vegetable (*thohu wa bohu*, desert-like). It is plain that we have here the earth in a certain condition before the work of the six days begins. Such a condition would leave no recognizable trace in geology, nor is there anything in geology to prove that the continuity of species has never been interrupted. If any thing, we believe that the problems in geology would be simplified by the recognition of successive creations. As there is a maximum of longevity for the individual, so there would appear to be a limited term of duration for the fauna and flora of any given geologic period; the existing world gets old, species die out, death overspreads the earth, and nature cries out for the Creator. Then there is a new creation, similar in many respects to the preceding, differing in other respects, with old species reproduced and new species created. The Scriptures teach us to look forward to new heavens and a new earth; and they teach, as we have seen, that the world existed before the six days' work were begun. Philosophers tell us that a very slight change in our atmosphere would involve the cessation of life all over the earth. All the elements and all creatures stand in very nicely poised relation to each other, so that a fatal change in one quarter or department would destroy the balance on which the life of all depends. The phenomena of light and heat are not indissolubly connected with the sun's rays; far from it; they are only evolved when those rays enter an atmosphere like that of the earth.

In *Government Acts* we generally find a definition of the terms used. In Genesis 1 we have a definition of the words day and night, so that there may be no misapprehension of what is meant: "Let there be lights in the firmament of the heaven to divide the day from the night, to rule over the day and over the night, and to divide the light from the darkness. And the evening and the morning were the fourth day." And after the six days creation comes the Sabbath; the seventh day sanctified by the Lord, and given to man as a day of rest. The idea that the six days are vast geological periods appears to us—with all deference to the great men who thought they should contend for it—absurd. Why a great period for the introduction of light? Why another for the removal of a flood of waters? Why another for the introduction of the heavenly bodies? Why three great geological periods before any sun and moon visible? Does geology tell us of a great geological period when there was vegetation but no animal life? We do not know whether this hypothesis does most violence to geology or to Scripture; it certainly does not help either; it rather discredits both.

Science has discarded many pestilential prejudices; but it has taken up one which is just as fatal to successful research, as the others were. While the Ptolemaic system of the universe obtained, astronomers and philosophers had full employment for all their faculties in endeavouring to harmonize the observed facts with the theory: when Copernicus and his followers brought the new system to light, so simple was it that it seemed as though their occupation was gone; as their marvellous elaborations of cycles and epicycles collapsed, they looked on in dismay. The desire to show their prowess in battling with difficulties is a snare to certain minds. At the present day, many seem to be fascinated by the problem, how to account for all existing things without God, and genius emulates genius in the endeavour to solve this problem. Take away

gravitation from the universe, and difficulties would be fearfully augmented; but how silly it would now seem for any to ignore gravitation! The problem we have just mentioned is at least as unreasonable as to propose to explain the system of the universe without gravitation.

HOW READEST THOU?

MEN read in a hurry, now-a-days. They do every thing in a hurry, and it is not surprising that they should read in a hurry. So many books, periodicals and newspapers are challenging their attention, that they think themselves bound to read in a hurry. But it is a great mistake. There is not the slightest use in reading more than one can read carefully. Any thing but careful reading, is not properly called reading. The man who only reads hurriedly, when asked if he can read, should answer 'no.' He does not know how to read. In vain he knows his alphabet. People that read hurriedly generally select books that can be read so, and these are generally books that they would do better not to read. If a man is bent on killing time, and reads simply as a pastime, we have nothing to say to him except that to kill time is as great a crime as any in the decalogue. Are there Christians who read hurriedly? Are there Christians who read their Bible hurriedly? Alas! there are too many; and they are a lean and feeble folk; invalids; camp-followers rather than soldiers. These are they who fall out and cannot be found in time of conflict. The truth cannot bless us unless we consider it, concentrate our attention upon it, 'read, mark, learn and inwardly digest it.' To read correctly is so to read as to take into the mind all that the passage is fitted to convey. A cursory reading will only skim the passage and give us the surface truth. We are to get into the heart of the word, as the roots of a tree go all through the soil, seeking the nutritive juices. The word is more precious than thousands of gold and silver to those who seek for its treasures as men do for the treasures of the earth.

Since the great Revival of 1857-9 there has been in England, America and other countries, an increased attention to the Scriptures. It is remarkable that just when the most daring and most insidious attempts to discredit the Christian Scriptures have been made, there has been a more wide-spread and deep interest in the study of the Bible than was ever known before. For the last seven years a constantly increasing number have availed themselves of the International Series of Lessons (Berean Leaves) to study the Bible simultaneously and methodically. We are told that at the present time six millions of persons unite in the study of Scripture on this plan. And many of these are adults. Adults need to study the Bible, as well as children, and there are none so advanced as not to need it. After a life of the profoundest study of God's Word, President Edwards felt that he was but at the threshold of the knowledge of it, and that if he were to live a thousand years he would continue to study it earnestly to the end. Says Peter: "All things that pertain to life and godliness are given unto us through the knowledge of him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises." Notice the words "are given" twice occurring in the above, and learn the significance of the word of God. (2 Peter i. 3, 4) Then observe the words 'these things' in v. 8, and find their enumeration in verses 5-7, and the terrible result of lacking them in v. 9; observe them further in verses 10, 12, 15.

We know of no more profitable intellectual exercise than is involved in a right study of the Scriptures; but if we study them rightly we shall soon see that the one thing needful is so to know them as to be ruled by them. That which saves is the word in the heart. (Rom. x. 8, 9.) "Sanctify them through thy truth;" and in all our study of the word we are to aim at this result.

Many religious papers in America, and in England, have weekly notes on the International lessons.

We propose to have the same, but our aim shall be not so much to explain the passage, as to indicate the points to be attended to, the lines of enquiry, and to stimulate the study of the passage.

INTERNATIONAL BIBLE STUDY.

The lessons for January are

6th:	Acts XXI.	8-15
13th:	" "	27-30
20th:	XXII.	17-30
27th:	XXIII.	1-11

Acts XXI. 8-15. Who were of Paul's company? See xx. 4, XXI. 9, XXVII. 2; remembering however the restricted meaning of the word Asia, and that two years were passed in prison before Paul embarked for Rome, and that Luke wrote the Acts. — What great event in the life of Peter occurred at Caesarea? Was Jesus himself ever there? (Do not confound with Caesarea Philippi.) Do we learn anything concerning the office of 'deacon' from v. 8? Original meaning of the word 'deacon'? — What are we to understand by the word 'prophecy'? (1 Cor. xiv. 3.) Are there other examples of women prophesying in the SS.? What does the prophecy of Joel naturally lead us to expect in this dispensation? If we look at what are called the prophecies of Isaiah, Jeremiah and the rest, we find that the prediction of future events was quite a subordinate part of their office. Their office was rather like that of a preacher, making known God's judgments concerning the ways of men, with admonitions and encouragements — The girdle was a long sash.

God wished Paul to understand definitely what was before him if he went to Jerusalem, Acts xx. 22, 23. Agabus was fresh from Judea, and knew how bitter the Jews were against Paul. But he knew that God had delivered Paul from just such perils for twenty years, and could still do it. It was by a revelation from the Holy Spirit that he knew that Paul was to be delivered to the Gentiles. We know in fact that the Jews would have killed him themselves if they had had their own way. — Why did Paul so wish to go to Jerusalem? He doubtless knew it to be the will of the Lord that he should go there; for he was led by the Spirit, and was most scrupulous in minding the Spirit's leadings. The very bitterness of the Jews constituted a reason why Paul should go there. They were mad against him, not merely because he preached Jesus the Christ, but because he brought great disparagement (as they regarded it) upon the Mosaic revelation by admitting converted heathen at once to the Christian Church, not requiring that they should first become proselytes to the Jewish faith. This was in their eyes a terrible stigma put upon the truth which God had given to the Jews. There was a great temptation to Christian teachers, to Judaize and impose the yoke of the ceremonial law upon the converts, and introduce them to the church through the ante-chamber of Judaism. The epistle to the Hebrews shows how far the Christians of Judea had been led to accommodate the simplicity of the Gospel to the prejudices of the Jews. We can imagine how galling would be to the apostle Paul the reports that came to him of the way in which the Christians of Judea, perhaps even the leading men, were returning to the beggarly elements of the ceremonial law. The spirit that led him to go up to Jerusalem, was the same that breathes in the epistle to the Galatians. — He was ready to die; was he ready to remain five years a prisoner? He little anticipated this, and probably could not see how it would be to the glory of God. But he had learned to trust God and be content, in whatsoever state.

WHOSOEVER. XVI.

"WHOSOEVER will lose his life for my sake shall find it." Math xvi. 25.

Let us remember that these are the words of him whom God anointed to be the preacher of the world, and whose words like himself are the same yesterday, to-day and forever. By these words God tests mankind, and as men receive or neglect them they show their loyalty or disloyalty to God.

The spirit of Christ is not the spirit of any particular century; the first century and the nineteenth century are alike before it. Before his advent there was a progressive revelation; but in Him is the fullness of the Godhead; all the treasures of wisdom and knowledge are in him; and his words embodied in the everlasting Gospel, shall not only survive all the phases of human development, but they shall judge us in the last day. Heaven and earth may pass away, but my words shall not pass away.

Whosoever shall lose his life for my sake, will find it. The greater includes the less. All that a man hath will he give for his life. Whatever a man most values that is his life. One of the terms of endearment used in addressing a loved object is 'my life.' Some men would think that life were not worth living if they were deprived of their property. Some men value their reputation among men more than life. Some in this country would sooner sacrifice their life than break their caste. Where a man's treasure is there will his heart be also. Men cling to this world because of what they have in it, or because of what they hope to have in it. Is God dead? asked a little child who saw his parents plunged in grief because of some loss. If God was not dead, the child could not see why such sorrow should be experienced; for earth has no losses that God cannot retrieve. Yet how common it is to hear the expression, he is ruined, when a man has lost his property. A poor man is said to be *worth nothing*. We can easily see what men regard as their life by noticing what objects they pursue with greatest avidity.

To come to Christ has cost many their life. The greatest of all sins in this world is to have more of the favour of God than others have. This cost Abel his life, and started man off in a fratricidal fever which has lasted 6,000 years and not spent itself. This was the crime that brought on Joseph the murderous wrath of his brothers. This is the offence for which the unpardoning world has demanded the lives of myriads of Christians, at the stake, on the block, on the cross, in the amphitheatre.

In these days, the god of this world does not find it necessary to resort to these extreme forms of persecution. Imagine a road, a narrow road leading to life. Standing at the entrance you see various stations. The first is Surprise; the second is Derision; the third is Alienation; the fourth is a den of lions; the fifth a place of stoning. In our days it is only the first three of these that men discern, and these suffice. If men will be turned back by the fear of ridicule, what need to resort to severer forms of maltreatment? In these degenerate times Society has only to say, my displeasure will be upon you in that path, and this suffices with the great majority. We do not need the rack or the block in these days. A jeer, a taunt, a sneer will do more to keep men away from Christ than fire or the sword or the axe would have once done. We are intellectual giants and moral pigmies. What will Mrs. Grundy say, has more terrors than the wrath of the Lamb.

Nevertheless, there are those who are not kept back by these considerations from coming to Christ. And the spirit that enables them to endure the slights of their fellow-men, would enable them to enter dens of lions if these were between them and the will of Christ. The man who is willing to be thought of little account by society, if only he can secure from Christ the plaudit 'well done,' the man who accepts of Christ's ideas instead of the world's and his own, letting it be seen in all things that one is his Master, even Christ, he has the martyr-spirit and would, if need be, kneel with Stephen amid showers of stones.

SOME OLD LETTERS. I

MY DEAR SISTER IN THE LORD.

I WAS glad to receive your letter of the 20th, and read of the doings of our Father with you. He doeth all things well, and all the glory must be his. The loss of your baggage was a delightful favor from him which I rejoice to see you permitted him to bear for you. We can bear nothing, but charity beareth

all things; let us permit him, then, who is love, to bear all things for us, and we shall have nothing to bear.

Your great difficulty at present, my dear sister, lies in an intense and constant self-contemplation; you are constantly anxious to see and know where you are, what you are, how you stand, and how you bear trials and temptations. Is not this the course of unbelief? If you were nothing, and fully believed God to be true when he says, "my grace is sufficient for thee," would you have anxiety or cast a single look at self or your progress? When in the midst of the terrible storm, the little child, calm and unconcerned, said "Father is at the helm" was he anxious as to whether every thing was doing which ought to be done? Take your eyes wholly off from self and commit your way unto the Lord, looking unto Jesus who as he has been the author, will also be the finisher of your faith. We must go forth without the camp which is self, the abode of the flesh, unto him, bearing his reproach, that is, sin—for he was made sin for us who knew no sin, and that was his reproach—but, we, justly, inasmuch as there is none that doeth good, no, not one.

We are the chief of sinners; I have sinned infinitely, and there is none that can be said to have done more; and this reproach I will bear. I can do nothing now but sin for there is but one that doeth good—that is God. * What then, shall we continue in sin, that God's glory may abound? God forbid, for how shall we that are dead to sin live any longer therein?

Let us be dead then. There is no safety for you, my sister, but in total death, and does death think of self or compare self with self? Take heed, for he that thinketh he knoweth any thing knoweth nothing yet as he ought to know it. This is a hard saying; who can bear it?

I am called away, the Lord bless and keep you.
New York, Oct. 20, 1853. M.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

BELLARY M. E. SUNDAY-SCHOOL.

SIR,—On Monday Dec. 24th, we celebrated our Christmas with no little pleasure and profit. By 5-30 P.M., 70 children with happy, expectant faces were in their places ready for action. (Oh that some of our American friends could look down on such a scene so in contrast with our heathen surroundings.) About 40 adults came in to behold the children's joy. That little children can sing for Jesus was shown by the way they sang such hymns as Nos. 99, 145, 87, 143 of Bro. Craven's Indian S. S. Hymn Book. The readiness with which our children grasp the utility of the Borean System was appreciated by those who heard our Quarterly Review Exercise lasting about 30 minutes. Some of our soldier brethren made us all glad with a few good Christmas Songs.

P. B. Gordon, Esq., of Madras was with us and made a good children's speech and (I'm not allowed to tell it but) he was so overjoyed on the occasion that he left us 20 Rs. the value of his enjoyment. All were a little later treated to as much tea cake &c. as they desired of such quantities and descriptions as only our good sisters, who seem to enjoy a royalty of preparing good things, can provide when occasion requires. Soon all was order (out of chaos); a song and we were ready for "Santa Claus." We had no chimney for him to descend. And while we were soliloquizing as to whence he would come, in he came by the door with a large box loaded with the children's treasure and who was he, but our old friend J. G. P. whom we had known so long, ignorant that he was Santa Claus. Weary with his famine-toll a languid smile lit up his face as the children's cheer greeted him.

Well we must allow you to imagine the scene that followed as the presents of books, pictures and cards were distributed among the happy company. In our joy after prayer we sang No. 143: "I. P. S. H. B." and dispersed at 8 P.M.

This closes a good year with our S. S., yet amid much trial, having had no certain place to meet since April. Few left us for this and most love the school more dearly for it. The first Sunday in February we hope D.V. to plant our S. S. in our new chapel. We were not selfish but rather sent presents like our own to a few little ones at Gooty, Adoni, Raichore and Shahabad.

* The idea is this; whatever I do of myself, apart from God, is sin; for God requires that we should abide in Christ as the branch in the vine, and do nothing without him. Whatsoever is not of faith is sin, because it is only by faith we abide in Him. Ed. B. G.

In our gratitude for God's blessing in the past we would ask God's people to pray for our Sunday-school work for 1878.

C. B. W.

NOTICES.

(We take this opportunity to say that we are happy to publish notices of appointments in connection with any of our evangelical bodies.)

Rev. W. B. Osborn will preach on Falkland R. Hall to-morrow at 11 A.M. and 6 P.M. Also on Tuesday, Wednesday and Thursday at 7½ P.M. Rev. I. F. Row will preach at Dean Lane Hall to-morrow at 11 A.M. on "Comfort in affliction" and at 6 P.M. on "Death, its dark and its bright aspects." Monday, 7½ P.M. there will be at Falkland R. Hall a Memorial Service in connection with the death of the late Mr. George Miles. All classes are invited to attend.

Epitome of News.

SATURDAY, DECEMBER 29.

—Gaohar Begum, the mother of Her Highness the Begum of Bhopal, has sent 1,00,000 rupees to Constantinople.

—Mr. Brecks Atkinson, Head Assistant Collector, Nellore, remarks:—We are ordered to stimulate collections, and it is necessary to issue processes of distraint. One of the commonest and easiest objects of distraint is cattle. If I take the cattle, I put it out of the power of the defaulting ryot to go on with his current labour; if I leave the cattle alone in case where it is all that can be got, I am not collecting arrears."

—The Roman Catholic missionaries in Eastern Bengal have suffered a heavy loss in the destruction by fire, on the 15th instant, of the Presbytery and Orphanage at Chittagong.

MONDAY, DECEMBER 31.

—Captain Tighe, 70th Regiment, at Dalhousie on the 20th instant was returning to his house at 6-30 P.M., in the dark, without a lantern or any attendant. Mistaking the pathway, which was below the level of the main road, he fell a distance of 25 feet, and fractured his skull against the wall of his own house. He was buried on the 22nd.

—The *Rangoon Times* describes a collision of a train with an elephant: "The buffer blocks of the engine being very low, the beast's hind legs were taken from under him, and he was forced to sit down, as it were, with his hind-quarters against the smoke box door, which was of course nearly red hot. The poor beast managed to keep his fore-feet going, though hustled along faster than ever he had gone in his life before, and in a few minutes the train came to a standstill and he got away. He moved off the line at the double, uprooted a clump of bamboos, then wreaked dire vengeance on a tree, and was last seen rushing through the jungle, tearing and smashing everything in his path. He was sadly cut and burnt in the hind quarters, and will probably never be of use again. The mahout luckily escaped with his life, while those on the engine may safely congratulate themselves on their escape."

—*Times of India*: "There seems to have been a report at home that the Bishop of Bombay, now on leave, was going over to the Church of Rome. This is contradicted by the *Whitehall Review*."

TUESDAY, JANUARY 1.

—The *Saturday Review*:—"The fashion of setting up pleas of 'custom of trade' and 'common practices' is now used not in one or two, but in nearly all branches of business, and the phrase 'honest dealing' has practically lost its natural and ancient meaning. Dishonest dealing is not only systematically practised, but unblushingly defended; and it is but too plain that a large section of the commercial and financial world sympathises with the swindlers even when it hesitates to imitate their practices. In Mr. Storr's circular the indictment is very clear and well supported. 'Many solicitors,' he says, 'are among the chief offenders. Life Assurance Offices, in the eager competition for fresh policies and large returns, grant allowances to solicitors for the introduction of business—in some cases 10 to 15 per cent. on each annual payment'; similar allowances are exacted by solicitors from stock-brokers and auctioneers; and, though 'it has not yet become general for solicitors to extort a portion of counsel fees, the official liquidator or accountant is usually on the best of terms with the solicitor in winding-up cases with good assets. Indeed, it often amounts to

'dividing all round,' and there is no check possible when all pull together at the estate.' Sworn brokers and other agents, whilst professing to work for an almost nominal commission, frequently demand payments of the buyer which of course are so much added to the price paid by him; and 'bankers make no secret that they receive a moiety of the stockbroker's commission though they charge their clients the full terms.' Even this might be allowable if the clients' account contained a statement of such transactions. In fact, as we go round the circle of trades and professions, it is the same story at every step. Theatrical managers, stage managers, and actors wring commissions from ill-paid actors and actresses; Merchants, shippers, shipping agents, produce brokers, silk manufacturers and dealers, cotton manufacturers, and other dealers have to bear similar burdens; town clerks, directors, managers, secretaries, superintendents and other responsible officers of railway, steam shipping, insurance, gas, water, and other public companies, and of clubs, in the same way insist on having their palms greased, while the foremen in mills systematically receive commissions for recommending a particular kind of machinery, oil, straps, brushes, &c. and butlers, house keepers, cooks, coachmen, gardeners, and ladies' maids equally try to supplement their wages by demanding blackmail from their masters' tradesmen in the shape of a percentage on bills passing through their hands. Where is this insidious and spreading corruption to stop? Outraged public opinion may have some effect; but what is wanted above all is an energetic Public Prosecutor and a revision of the laws which give cover to swindling.

—The United States Man-of-War *Manongohela*, 960 tons, Captain W. E. Fitzhugh, arrived in Bombay harbour yesterday from Aden.

—*Dacca Herald*: "On Thursday evening last Baboo Surendra Nath Banerji delivered very interesting lecture in the New Town Hall on the subject of his travels in India in connection with the Civil Service question."

—Same: "The Rev. Mr. Pym left Lanowlee on Saturday morning last for Bombay, after a week of great labour and of great success in his evangelistic work there. Although so many are absent from Lanowlee at the Camp of Exercise of the Railway Volunteers at Egutpoora, Mr. Pym's daily service were attended by from 80 to 100 persons. A deep impression has been made upon the whole community, and the absent ones, on their return home will find a different and more healthy moral atmosphere than that which they left. We trust that this will not be contaminated by any bad air from the camp."

WEDNESDAY, JANUARY 2.

—*Times of India*: "Yesterday, the anniversary of the proclamation of the Empress of India at Delhi, was signalled by a distribution of honours. In Bombay the Hon'ble Dosabhojy Framjee and the Hon'ble the Rao Saheb Vishwamih Narayan Mundlik were presented by the Hon'ble Mr. Gibbs, in private Durbar, with the insignia of the Order of the Star of India. In Calcutta Sir Richard Temple was made a Grand Commander of the Star of India, and General Kennedy received the well-earned honour of the Knighthood of the same order, and will henceforth be known as General Sir Michael Kennedy. The new order of the Indian Empire, which has been a year incubating, was brought forth in a special *Gazette*. An order of chivalry in which there are never to be any Knights is something dubious. All are to be Companions, the only exceptions being the Queen-Empress, who is the Sovereign of the order, and the Viceroy, who is Grand Master. There are to be two grades of Companions, it seems, the *ex-officio* Companions numbering 23 and the Companions *ex-gratia* who now number 50, and who are to be supplemented by new creations in future years, it being provided, however, that more than 20 shall never be created again in any one year. Among the Companions now created—putting aside Maharajahs and Mightinesses on whom the honour confers little additional lustre—we may note here Colonel Owen Burne, the indefatigable Private Secretary to the Viceroy, Dr. W. W. Hunter, the Historian and Gazetteer, the Hon'ble Kristodas Pal, Admiral Bythesen, Dr. Hewlett, so well known in this city, Mr. Morarjee Goculdas, the Bombay Mill-owner, Dr. Bühler, Mr. Roper Lethbridge, editor of the *Calcutta Review*, Dr. George Smith, formerly editor of the *Friend of India*, Mr. J. H. Carnac, Mr. Pogson of Madras, the predictor of droughts, and others. Speaking generally, natives more or less distinguished by position or wealth, and officials either distinguished or in a fair way of becoming so, will read with most interest the *Gazette Extraordinary* of January 1, 1878. The large and not altogether useless portion of the European

community not comprised in this latter category are not to any great extent interested in it."

—Same; Cairo: "Almost simultaneously with the news of the fall of Plevna, intelligence reached Egypt of a movement on the part of Johannes, King of Abyssinia, against the Khedive's frontier."

—The wife of Meneleck, King of Shoa, offended because of his marriage with another man, has raised the standard of revolt, and the inhabitants have mostly joined her.

—The Secunderabad paper says that at the village of Shadum, about fifty miles from Hyderabad, a jemadar purchased fifty children at the rate of Rs. 3 each, but that forty died from disease contracted previous to purchase. An Arab purchased fifteen children at Rs. 1.8 each. In parts of Shadum distress is still keenly felt, the poor people content themselves with eating jungle roots and herbs, and the death-rate is very high.

—*Bombay Gazette*: "We are glad to hear that Mr. Spencer, Second Judge of the Small Cause Court, Bombay, will in all probability be appointed First Judge, in succession to Mr. O'Leary."

—On the 14th ult. a telegram was received at Singapore announcing the completion of the overland telegraph line connecting Western Australia with the other Australias and the world generally. Congratulations were exchanged between their Excellencies of the Straits and Western Australia.

"Intelligence from Kashgar, dating early in last month, represents the still uninterrupted advance of the Chinese. They had taken Turfan, and in every place they possessed themselves of, were exterminating the whole population without distinction of age or sex, committing at the same time unheard of cruelties. It is believed to be very doubtful whether the present ruler of Kashgar can successfully resist the Chinese invasion."

—Dr. Koch, the Principal of the Medical School, Colombo, has also died by blood-poisoning during a post mortem.

—At the Croyden Church Congress: The Bishop of Winchester said that it was now twenty-four years since he had read a paper on the subject of lay work, and of a permanent diaconate. It was strongly opposed by the bishops of that day—indeed, he might say that he had been charged by the whole of them. For twelve or thirteen years, however, he had been in the habit of admitting, in his own private chapel, lay readers. He had given them a regular licence, signed with his official seal, giving them authority to minister in all places except the parish church; they were not to say anything that was distinctly priestly, but they had authority to act in places not consecrated. A little while ago he admitted a general officer in the camp at Aldershot, and he had filled the position most usefully. These lay readers were working admirably, and only too few came forward. He did not think they need have much examination. If they had the love of God in their hearts, and were orthodox in the faith of Christ, if their own clergymen was satisfied of that, he himself should feel satisfied in admitting them. He thought they ought to look to the middle and lower classes for men whose energies might with great advantage be engaged in the work. The Wesleyan Methodists had succeeded by the employment of local readers and preachers, and the Church needed an organization of a similar kind. He himself was not disposed to object to deacons engaging in secular occupations, and he should also like to see the order of "deacons" restored. It was both primitive and Scriptural, and women's work properly organized could not fail to be most useful. While the deaconess worked under the minister of the parish she would not be likely to go astray in her teaching, and she would have a great deal more strength and power than any lady working irregularly. The fact was they wanted every agency that they could possibly call into existence in carrying on the great work in which they were engaged. They should bear in mind, however, that the movement in this direction should be, not that of one bishop, but of the whole Church.

—The *Lancet* gives the following summary of a portion of Sir William Gull's evidence before the Select Committee of the House of Lords on intemperance: "Sir William Gull gave an account of the history of medical doctrine as to the use of alcohol, including Dr. Todd's, that diseases are chiefly due to debility, and required alcohol almost universally. Since then there had been a great change. At present we believe that alcohol has only a subordinate value, chiefly that of a sedative of the nervous system. Though Sir William thinks we could not do without the drug, 'it is still overprescribed,' he says. In conditions of fatigue Sir William held that, instead of flying to alcohol, people should take food, and would be very much better without alcohol. He said, 'If I am fatigued personally, my food is very

simple. I eat the raisins instead of taking the wine. I have had very large experience in that for thirty years.' Sir William thought that a moderately healthy person, so far from being benefited by alcohol, would be injured as regards the intellect. All alcohol, and all things of an alcoholic nature, injure the nerve tissues *pro tempore*, if not altogether; and are certainly deleterious to the health. I should say from my experience that alcohol is the most destructive agent that we are aware of in this country. I think there is a great deal of injury being done by the use of alcohol in what is supposed by the consumer to be a most moderate quantity to people who are not in the least intemperate, to people supposed to be fairly well. It leads to degeneration of tissues. It spoils the health, and it spoils the intellect. . . I do not think it is known how alcohol acts on the human body, but I know it is a most deleterious poison. I would like to say that a very large number of people in society are dying day by day poisoned by alcohol, but not supposed to be poisoned by it. I should not be afraid to stop it altogether, in most cases. I should think it highly desirable to stop it altogether. It produces many diseases of the liver, from which arise disordered conditions of the blood, then diseased kidneys, diseased nervous system, or gout, or diseased heart. I hardly know any more potent cause of disease than alcohol. Sir William condemned absolutely all drinking between meals; also 'the eleven o'clock beer' of servants. He magnified water as 'of all dilutents and solvents of food the best.' He distinguished carefully between an habitual drunkard and a dipsomaniac—i.e., the case of mental defect leading to drunkenness. He advocated punishing a mere drunkard, and doing it early. He would publish the name of a man found drunk, and if found a second or more times, he would put the number of times opposite his name for public reprobation. Sir William thought that a better knowledge of the disadvantages of stimulants was needed in order to deal with the whole question of drunkenness."

THURSDAY, JANUARY 3.

—*Chr. Advocate*: "The Bible has been this year studied more carefully and by more people than in any other year of the world's history."

—*Overland Mail*, Dec. 14: Sir C. Gavan Duffy, General John Jarvis Bisset, C. B., and R. Wood, Esq., G. B., have been appointed Knights Commander of the order of St. Michael and St. George.

C. H. Stewart, Esq., and John Thomas Emmerson, Esq., have been appointed Companions of the same Order.

Mr. Bryan Robinson, Mr. James Bain, and Mr. A. B. Walker have received the honour of knighthood.

Sir Thomas Wade, British Minister to China, now on leave in England, is, it is said, not likely to return to China.

Mr. Welsh, the newly-appointed American Minister has arrived in London.

Amongst the deaths recorded this week are:—The Hon. Arthur K. Falconer; Admiral J. V. Fletcher; Major-Gen. E. M. Studd; Lieut.-Gen. A. C. Bentinck; Lieut.-Col. W. Tedlie, late 60th Rifles; Surg.-Major L. A. Lawrence, M.M.D.; the Marchioness of Northampton; Alexander C. Duncan, M.D., late Indian Med. Serv.; Mr. J. A. Jeffreys, Bengal C.S.; and Mr. Wm. Dent, late Beng. I.C.S.

Mr. Bright in the Manchester Town-Hall: You know that a new Governor-General of India is sent out from this country about every five years as a rule. As far as my experience goes, these gentlemen do not know any more than the majority of their own class in society know upon this question. They begin the moment they are appointed to read Mill's "British India." I do not know whether I have stated this before in public, but I recollect a Governor-General with whom I was acquainted. Just after he was appointed I met him at the Euston Station in London. I saw he had got a bigish book under his arm, and was hurrying away. I spoke to him and said, "If I were in the habit of laying wagers, I would wager that I can tell the name of the book under your arm." He looked surprised and amused and said, "What is it?" I said, "I think it is Mill's 'British India.'" He said it was quite true, he was beginning to read Mill, and that as he was going out it was necessary that he should, if possible, "pick up the information which perhaps in the lapse of years had passed from his mind."

Riza Pasha, reputed to be one of the richest men in Turkey, who died at Kadikeni on Nov. 23, was, in some respects a remarkable man. He was originally an Arab slave boy. He was brought to Constantinople at the beginning of the present century, and rose to some of the highest offices in the State, having been six times Minister of War, thrice Minister of Marine, and thrice Grand Master of Artillery. He

held office at various critical periods of Turkish history, and was at the head of the War Office during the Crimean war, during the Syrian massacres and European occupation, and during the insurrection in Crete.

The Queen has sent an autograph letter to the Rev. Canon Beadon, rector of Stoneham, Southampton, congratulating him on having attained 100 years of age. He is in the full enjoyment of his faculties.

Lord Shaftesbury, presiding at the annual meeting of the Wimborne branch of the Church Pastoral Aid Society, and speaking of the dangers which threatened the Church in the present day, said there were fightings without, fears within, and he believed the time was coming when the Church must be disestablished, though her downfall could never be accomplished if she was but true to herself. With the Church would go all his hopes of the country, and she would pass into what would be not the kingdom of the Lord, but of one whom he would not name.

—Mr. Forjett in his book on "Our Real Danger in India" says: "Within the native army itself, sprang the germs which ripened into mutiny;" and he finds this proved in the facts recorded by Sir John Kaye, and supports his view by an appeal to General Jacob's allusions in his work to the mutiny of the 27th Regiment at Kolapoor. The incidents which the author revives to support his opinion will be found particularly interesting from the touch of personal reminiscence thrown into them, and Mr. Forjett goes so far as to hazard the statement that "had it been possible to have polled India during the time of the Mutiny, of the three hundred millions of the general population there would have been but a very insignificant minority in favour of government by their own countrymen."

—*Times of India*: "The announcement which appeared in this paper last Tuesday of the death of Mr. George Miles, Uncovenanted Assistant Secretary to Government in the Judicial and Separate Departments, will, we are sure, be received with general regret. From the history of services of the gazetted officers in this Presidency, published in 1876 by order of Government, we learn that Mr. Miles joined the service in 1850, and was appointed in 1865 to the office which he held until his death; so that he had served long enough to entitle him to a full invalid pension, had the state of his health compelled him to apply for that benefit. His official duties he always discharged with a zeal, ability and conscientiousness which secured him the commendation of the various Secretaries under whose eye he laboured; while his quiet and unobtrusive mode of life, though it hid him from public notice, was but one feature in a character of exemplary Christian piety, which endeared him to his most intimate friends. That these were not a few was testified by the large company present at his funeral. The burial service was conducted according to the forms of the Methodist Church, of which the deceased was a member."

—Mr. Stanley has returned to Zanzibar with 113 survivors of the 347 men who started with him Nov. 15th, 1874.

—The *Deccan Herald* has now become a daily, under the title of "Daily Telegraph and Deccan Herald."

—The Nagas show an inclination to submit.

—Says the *Athenaeum*:—"Dr. George Smith, formerly editor of the *Friend of India*, has undertaken, at the request of Mr. Andrew Wilson, to write the life of the late Rev. Dr. John Wilson. Dr. Smith would be glad to receive from the late Dr. Wilson's numerous correspondents in Bombay any letters of his which they would wish to have published, and which will, when done with, be carefully returned to the owners. All such letters should be addressed to Dr. George Smith, Serampore House, Merchiston, Edinburgh."

—Mr. Lynn ascended in his balloon at Calcutta, Dec. 30, successfully.

FRIDAY, JANUARY 4

—*Times of India*: The most difficult portion of the Afridi hills have been entirely over-run by our troops.

—The *China* with English Mails left Aden for Bombay, Wednesday, 8 p. m.

—Deaths last week, 526.

—*Bombay Church Chronicle*: A large Mission party in connection with the Church of England landed at Bombay from the s. s. India, December 14. The party consisted of three clergymen, five sisters with a lay assistant, and two laymen. The clergy were the Rev. Fr. Gore, of the Society of St. John the Evangelist (originally Nilakantha Shastri Gore), the Rev. E. H. Beale, of the same Society, and the Rev. Cecil S. Rivington. The sisters, as our readers are probably aware, belong to a religious society,

whose head-quarters are at Wantage, in the diocese of Oxford, under the supervision of that prince of parish priests, the Rev. Canon Butler. The Rev. C. S. Rivington comes out to work with the Rev. B. Duley, who has chosen the life of a missionary in preference to that of Bishop's Chaplain, and is commencing a missionary brotherhood at Poona, where the sisters are also to work for the present.

—*Statesman*: The foolish idolatry with which Pius IX. has come to be regarded by the Ultramontane party, seems to have betrayed it into a half sort of belief, that he is Immortal as well as Infallible; and that to speak of his death, is to ignore the possible miracle of his never dying at all. It is impossible, we think, to watch the tone of the Ultramontane papers, without observing that a latent notion of this order, underlies much of the writing on the subject that appears therein. They will of course be very indignant at being suspected of such folly, but their irritability upon the subject, really suggests that this notion is secretly cherished by them.

—*Dr. Barnardo's Works*: The Trustees of these institutions, desiring to carry out the recommendations of the Arbitrators, to the effect that, "with a view to obviate the recurrence of controversies, to strengthen the claim of these charities to public confidence, to insure their continued efficiency and well-being, the Trustees, should as soon as possible seek to engage the services of a Working Committee of gentlemen, who should be associated with the Director in administering these institutions, and should take a real and active interest in, and oversight of, the Homes, as well as afford to the Director their advice and assistance upon the many questions that must constantly arise in the experience of such a work," have formed a Committee to undertake, with Dr. Barnardo, the management and control of the Homes now vested in them, and also of the other various institutions connected with the Eastend Juvenile Mission, and to receive and dispense all moneys which may from time to time be given for the support of the Homes and other institutions.

The Trustees desire to express their appreciation of the success which, under God's blessing, has attended Dr. Barnardo's efforts amongst the destitute and homeless children of London in times past, and of the way in which he has conducted these valuable institutions. They earnestly hope that the appointment of a Working Committee will strengthen Dr. Barnardo's hands, and encourage him in his future labours.

—*Rev. Mr. Dmigh of Constantinople*, says: "I presume you have heard of the safety of the Merichleri Protestants and of the Eski Zagra preacher. All these were accounted slain, but God has kept them for other work. I doubt not they will find plenty to do among the thousands of refugees within the Russian lines. The teacher of the Samokov girls' school, Stomata, has also reported herself safe and well at Sistov. There has been a special Providence to watch over Protestant Christian in this country. I wish some one might gather up the instances of escapes like these. It would be interesting and instructive to do so. Mr. Pierce says that the Koords destroyed all the villages on the Alashgerd plain but two, and those two were largely Protestant. The Lord has marvelously saved Bulgarian Protestants from death this year."

Selections.

THE RAILWAY MINISTRY.

BY GEORGE BRALLEY.

MANY can preach a sermon to a crowd, but say they cannot speak to a single person. But if we wait on the Lord, and seek to be used of Him, we shall find hundreds of opportunities of telling out the love of God with blessing to souls, the results of which will make a crowd in due time.

I was returning from preaching to a crowd, had taken my seat in a railway-carriage, and was looking to the Lord to give me some service for Him on my way home. While thus asking the Lord to open my mouth, and to open the ears and heart of some one to receive the message of love, a lady and gentleman entered the carriage and took their seats. Then another lady followed. There was something unusually sad in her appearance, and a secret voice seemed to say, "She is a chosen vessel of mine; speak to her." While I waited for the opportunity to do so, the train started out of the station. What was my confusion when I saw her take out a novel, and become quickly buried in its contents! I was as if I saw a look of indignant triumph upon the face of Satan, as he injected the thought into my mind: "See how you are mistaken! You had better not say anything to

her, or to any one else." But I looked to the Lord, and then tried to draw the gentleman next to me into conversation. But no, again I was nonplussed; he turned his back to me rudely, and would not speak.

After a few minutes, however, there was a halt in our journey, and bang! bang! went the carriages against each other. The gentleman cried out, "There's an accident; we shall all be killed!" I turned this to account by asking him if his life was insured.

"What's the use of that to me? I should not benefit by my life being insured; and I don't believe in insuring my life for other people to have the benefit of my death."

I replied, "I am insured in an office in which all the benefits of it come to me."

"But suppose," he said, "you are killed; the insurance money would be of no use to you."

"Oh, yes," I replied; "for the directors of this office guarantee that the insured person shall himself enjoy all the privileges for which he is insured."

He looked at me with a sneer, as if I had gone wrong in the head. I soon set the matter straight by opening my Bible and reading a few words from its pages; but it seemed like labour spent in vain. "He did not believe in the Book, nor those who preached it;" and with another jerk he turned himself away, and would hear no more.

But when I looked to the other side of the carriage the novel-reader was bathed in tears, the novel thrown aside, her face buried in her hands. She was weeping. I waited a moment, and then said, "He Healeth the broken in heart, and bindeth up their wounds" (Ps. cxlvii. 3), showing her the verse in the Bible. She freely told me of her state of heart—how long she had been troubled; that she had tried all kinds of things to soothe her wounded spirit; but all had failed her. She was worse rather than better; and she had taken up this novel to banish the thought of her wretchedness. But when I began to talk to the gentleman (who had got out at the last station) she had felt more wretched than ever, and hoped I would say a word to her. Need I say that in her case the word was verified—"He healeth the broken in heart, and bindeth up their wounds." We journeyed many miles together, and before we parted she was by grace enabled to take the word of salvation, and went on her way rejoicing. I have had some letters from her since then, which assure me of her sincerity and true conversion.

THE CATERPILLAR CONVENTION.

THE invisible and the impalpable is not therefore the unreal. Nor yet is the thing that is unknown or incomprehensible therefore a nonentity.

The caterpillar is sluggish—crawling, feeding, dying. Get together an August convention of them, including all caterpillar wisdom. Let some sage old worm of them—a little stiffer, a little more torpid, a little nearer the end than the rest, or one a little newer and more conceited and impudent than the rest—rise up on a dry stick and say: "We live here, feed well, crawl royally in our velvets, and then go out. That is the end. This myth of a future, with wings, and flight, and a life after a new sort—stuff and non-sense! Have done with that! Let us eat and drink and be merry, my caterpillars, for to-morrow we die and are no more!" And every caterpillar hammers on his stick in applause. Not one of them can put in a denial, though he may be in the very throes of the final bursting into winged life. So the congress shall resolve that there are no butterflies—no beautiful ghosts of them in more beautiful realms of life; resolve that unanimously, and then go and cling each to a leaf, and die into butterflyhood, none the less! So impotent would their disbelief be to destroy the royal fact of them. "Butterfly ghosts are a traditional superstition—there are no butterflies." Are there then, none? Which is the most gorgeous reality, caterpillar or butterfly?

Let suggestive evidence be brought by some more thoughtful worm, that there may be other and higher forms of life in the world. You can conceive them answering with what goes for sense among men, "Higher life—the Unknown, Unknowable, Unthinkable! These suggestions of powers, intelligence. Oh, those are only ways things have—ways of their own—spontaneous, automatic. That huge, shapeless thing which set itself down on brother worm, there, yesterday, and flattened him, was not the foot of an Intelligence; it was only a queer and disastrous working of one of Nature's laws. There are no ghosts—no intelligences higher and mightier than we to manage things over our heads."

So the congress laughs the thoughtful worm out of court, and votes unanimously, with great clapping of their mandibles, and turns bird, beast man, angel,

God, out of caterpillar faith and thought. Did they vote, then, out of existence the universe of the (to them) Unknown and Unknowable?—(Ed. Churchman).

PROFESSOR CALDERWOOD ON THE EVOLUTION THEORY.

SELF-GRATIFICATION AND SELF-GRATIFICATION REGULATED.

My present purpose will be sufficiently served by selecting a single example of a law of moral life, suggested by the references to animal life given by evolutionists. The law of animal life is self-gratification singly. This law has also its application in human life, as man is an animal; but not singly, as man is more than an animal. The law of human life—as it is animal, rational, and moral, unity including these three—is regulated self-gratification. And in this self-regulation there is a law of self-denial, recognised and practised as a law of life higher than the law of self-indulgence. This law of self-denial is an essential law of human life, and an exact type of moral law. And here, I think, we have a law of human life in complete contrast—nay, in direct antagonism—to the law of animal life. If the thorough-going contrariety of these two can be shown, the theory of evolution is placed in extreme difficulty. Either the evolution theory is shown to be inapplicable as a theory of human life, or it is proved that the history of life is not one of evolution, but something quite different.

SELF-DENIAL AND SELF-INDULGENCE.

How complete the distinction is between this higher law of self-denial and the law of animal life may be easily shown. When we speak of the law of self-gratification and the law of self-denial, it is to be observed that in the latter case we are using the word "law" in a new and entirely different sense from that in which it is employed when we refer to lower forms of being. The one concerns mechanical action, the other rational. They belong to distinct orders of things. The one is mere force, acting in a given way, capable of acting in no other, and subject to no check from within the organism, except by exhaustion. This is the law of physical organism; and it is the same in man as in the animal, in so far as man is regarded simply as possessed of organism. But in human nature there is a law which operates within the nature, and performs its function by checking that law of the physical nature, which in the lower being plays its part unobscured. This law contemplated by the intellect, and regulated by the intelligence as a reason for its own appetite, and put into application so as to restrain about a restraint of passion, and guide self-gratification in a different direction. There is nothing analogous to this in mere animal life. And it will be found for the theory to endure scientific tests which proclaim that self-denial is a development of self-indulgence. There is, however, an apparent semblance of analogy, which proves very attractive to an evolutionist. It is said that animals also exercise self-denial. It is not professed that this is similar to what is in man, but it is thought sufficiently like to be the germ. Thus we are referred to the care which the bird gives over her brood; or the ewe over her lamb. But each case gives no example of a law of self-denial; we have still but a special and temporary phase of the law of self-gratification. There is no approximation here to law in the higher sense, as when we speak of a law of self-denial. And this semblance of self-denial in the bird or the ewe is not a law of life, but only at most a law of a special state, which soon ceases, so that the so-called self-denial passes off like an exhausted appetite. This every one may see who observes the determined and even harsh way in which a ewe casts off a lamb when it is able to take care of itself. And we find clear and ample confirmation of the same thing in the extreme difficulty which the shepherd experiences in getting the ewes to take charge of their lambs in a year of drought and scanty pasture, when the mothers are themselves in a weakened condition. We are only deluded by appearances when we speak of a law of self-denial operating in animal life, as a germ of the same law as it acts in moral life. It is tantamount to surrender, for a theory of natural selection to proclaim that a law of self-denial applies to merely animal life. For what is natural selection? It is survival of the fittest, and destruction of the weakest, in the struggle for life. And what is this but unchecked struggle for self-gratification, or the negation of self-denial? Make room for self-denial, and the survival of the fittest becomes matter of doubt, in which case the foundations of the whole theory are shaken.

THE SURVIVAL OF THE FITTEST.

But let us keep to survival of the fittest, and that is—survival of the strongest—survival of those most

able to push others aside, and gain for themselves all that they desire. This is the test of mere bone and muscle. No doubt men may also be estimated by this test. But it would be far away from the true standard of excellence among men, if we reckon the "fittest," according to physical proportions and strength of appetite. There is a vast stretch between physical and ethical quality. They are not on the same level—they are not even along the same line, to be reached one after the other in simple progression. They belong to distinct orders of being—there is a chasm between, and there has been no really scientific attempt to bridge it over. There has been no searching analysis of passion tending to prove that it operates naturally towards a law of self-denial. The knowledge we have of appetite points clearly and exclusively in the other way. It presses on to self-gratification; when that is found it dies away, but only to revive again, and prove that it is more clamant, more impatient of restraint. A life in which passions are regulated and curbed—in which intelligence seeks for some general rule of conduct—in which an ethical ideal is admired and fought for—that is a life which may better be described in any way rather than this, an evolution from animal life.

THE INTERACTION OF MORAL FORCE.

The sense of scientific weakness and insufficiency here seems to be driving evolutionists on to the second position in their theory—adaptation to environment—as if it were the main point, and offered better prospect for meeting the ethical tests. Thus it is we have come to hear more of "the interaction of social forces," as if there were a willingness to let "survival of the fittest" drop out of sight for a time, while it is suggested that something nearer the level of ethical requirements, and giving higher promise for the future, might be found in the doctrine that "man is the creature of circumstances." Still in a theory of evolution you cannot separate the two things—struggle for life on the part of each, and interaction of outward forces as bearing upon all. And the scientific prospects of the theory are not in any way improved, but are rather beclouded, by all that gathers around it, under the name of environment. A theory of evolution as such must have its essential value in the evolution of what is within the living organism itself. Environment can at best only supply outward conditions favourable to the unfolding of what has already a germinal existence in the nature of the living being. And the case is in no degree better when we are referred to the "interaction of social forces." Society is but the aggregate of individuals. Any gain there is only that of combination. And when evolutionists supplement their theory by adding in combination, they are deviating by another jump from their favourite position concerning the struggle for life, and survival of the fittest. They are strengthening a rampart by weakening the foundations. They are betraying consciousness that combination performs a larger part in determining the life and experience of men than it does amongst lower orders of being. They are so far granting that after having found some advantage at the outset in giving prominence to the individual struggle for life, with selection of the fittest and destruction of the weakest, it may be well in unfolding the theory to allow these things to drop out of sight, and give prominence to some agency of a different kind. But what is this "interaction of social forces?" It must be that which is illustrated in the lower orders of beings by the gregarious. That which is most seen among the sheep and herd among the dogs, though the latter have always been the favourites with evolutionists. Our attention is turned on the forces connected with the social element in human life, as that is an advance on the gregarious in animal life. What then is the theoretical value of this element in the process of evolution? How far does it promise to meet ethical requirements left unsatisfied by prior considerations? Beyond doubt the interaction of social forces plays an important part as affecting the destiny of nations, and of the race as a whole. Account must be made of these forces in all ethical, as in all political philosophy. On this all persons who give any thought to the matter must be agreed. But the question for an evolution theory is, How far does the play of these forces account for progression from animal life to human, and also for progression in the human race? I have already pointed out how subordinate is the influence of the gregarious in the history of the lower animals, and how obvious it is that the selection of the fittest is the predominant characteristic. I need not insist upon this, inasmuch as the development theory owes its whole position to this acknowledged fact. Granting this, it follows that development from animal life to human can draw but slightly for its support on the interaction of social forces.

THE DEVELOPMENT THEORY UNSUPPORTABLE.

Suppose, however, that we assume the develop-

ment into human life, with all the advantages of the higher intelligence belonging to the race, what value may we then assign to the interaction of social forces as a factor in human progress? To meet the requirements of the evolution theory, this must be allowed to be the main force operating. And if so, it becomes plain, in whatever way it can be vindicated under the theory, that the human race, as presenting the highest order of life, has somehow come to occupy a position as to the conditions of progression entirely different from subordinate orders at an earlier stage of development. Passing this, the question now is, How far does the interaction of social forces account for ethical conditions? I reply that the social forces of human life cannot be described without including ethical conditions not accounted for under the theory. We have in human life something more than mere gregariousness and force of numbers. We have more than a sense of common dangers, and crowding together so far as to gain solidarity for protection. We have more than a sense of common attractions, and crowding together for co-operation in order to attain them. If these were all, there could be but a narrow theory of human life, and but a poor prospect for human progression. Human life as a whole would be swayed by the action and reaction of fear and expectations, and these determined by the mass of society, ever prone to be ruled by what is near and pressing, rather than by what may be more remote, but more important and enduring. There is, indeed, enough of all this in human life, but to say that this constitutes the whole life of man is to misread human life, and at the same time to lose sight of the best prospects of our race. Such a theory, without attempting to vindicate itself by competent analysis, disparages worth of inward character, and favours an estimate of men according to brain and muscle only. Under it, benevolence must be translated as meaning co-operation of the multitude for the attainment of a general good not otherwise to be secured, on condition of a division of profits at the end. Whether the individuals in that multitude really wish well to their neighbours, and really will what is good, are matters of which we can take no account—we must take men as we find them, and look only to the main result. We must keep our eye on that, and thence cast the auguries of the future. Well-wishing and practical regard to the good of others are things quite below the surface of the stream, and of no account, provided only the vessel of the State float securely, and carry a valuable cargo. In harmony with this, self-interest in the individual must be translated into a safe road for self-gratification. And when these translations have been made, what has been done but to prove that the best thoughts of men have been read backwards by the theorist, and the theory proved insufficient to endure the strain of ethical requirements. I shall say only one thing more. The development theory in its earlier stage magnifies the individual, in finding the fittest, and looks upon it as matter of course that there must be death for the weakest. In its later stage it magnifies the general or combined life, even in disparagement of individual considerations. And yet it is so far consistent, that the selection of fittest is for the progression of the species, and regard only to the interaction of social forces is for the general gain. But viewing it in its ethical aspects, and giving to it an ethical meaning, so far as this can be done, it contains within it nothing but the barest scraps of material for an individual morality. It does not affect to be specially concerned with ethical questions, and does not profess to formulate an ethical theory. It is a biological theory, and that alone. But in so far as it points towards a place where it must meet the questionings of intelligence as to an ethical theory, it is preparing the way for a slighter estimate of the individual—a magnifying of the interests of multitudes, and a reduction of what we have hitherto proclaimed as the indefeasible rights of man as man.

EFFECTS OF THE THEORY ON THE POPULAR MIND.

And now I close with a few more general considerations. I have been dealing with the question under discussion purely as matter of scientific theory. But theories on this question necessarily exercise influence on the popular mind. And it is only proper that in taking note of the scientific worth, we take some account of the wider popular effects of a theory which professes to give the genesis, and to forecast the destiny of the human race. I think it is clearly the practical result of the theory so far as it finds acceptance to lower the estimate of individual influence and personal rights. It is at the opposite extreme from the theory of hero-worship, and may in a certain light be regarded as a reaction against that theory. And, as commonly happens in the history of reaction it tends to an opposite extreme. Its tendency is not to float as by a rising tide the great and best elements of individuality, and carry them on the centre of the

stream, but to swamp and absorb them in the tide of force when a present and common interest is to be served. And as each theory is born to suit the times, it is not to be overlooked that there are powerful social influences at work in the midst of all the nations of modern civilisation which show too decided an admiration of force, and too slight a regard for personal rights. It is well to speak of "social duty being raised to a higher significance." But if it be social duty alone which is magnified, and if it be treated or made to appear as if it were the sum of duty, the very ends sincerely and earnestly aimed at by those who exalt social duty will be lost. In eliminating the grander features of individual life, we prevent the manifestation of a higher individualism, and we sacrifice that most desirable of results, the coalescing of individuals in the design of seeking a higher ideal of social life on the type of a lofty ideal of individual life.—(*Daily Review*.)

A TESTIMONY AND A QUESTION.

At one of his lectures, delivered at Yale Theological Seminary, just before sailing for Europe, Dr. Dale, of Birmingham, gave the following testimony to the value and the permanence of Mr. Moody's work in Great Britain. We quote from the letter of a special correspondent:—

"It is with the liveliest satisfaction and the deepest gratitude that I bear witness to the reality and permanency of the impression made on our community during the fortnight of Mr. Moody's stay. Fourteen hundred persons were converted and united with the churches of Birmingham, 600 others had received religious impressions who did not then profess full light and joy in believing. Before Mr. Moody's departure a converts' meeting was held, to which no one was admitted except by ticket. Cards were distributed among the 1400 present, and each new convert was requested to write upon his card his own name and address and the name of the church with which he desired to connect himself. Of these cards I received 120. I preached a converts' sermon on Acts i. 15, last clause, 'The number of names together were about an hundred and twenty.' I was unable to visit and examine them personally. I accordingly distributed the cards among several members of the church, and sent them out to examine and report. Many of the letters which I received in response read like romances. Tales of want and woe, and struggle with temptation, and lives of sin! The converts were of various social positions, but the large majority were profane, drunken, irreligious, and even immoral. Fearing lest hesitation and delay might arouse on their part suspicion of my confidence in their sincerity, I received them into the church without the usual probation. Between 120 and 130 were thus received. I expected numerous defections among these, owing to the class of society to which they belong and the imperfect examination upon which they were admitted. Two years and a half have elapsed. The fruits remain. I hear of profane women, who were the terror of their neighbourhoods, living sweet and lovely lives, drunkards reformed, &c. I went over the entire list with assistance just before leaving for America, and it resulted from that investigation that not more than eight or, at the most, nine of the entire number have fallen away. Moreover, the impulse which Mr. Moody's visit gave to our whole church life still continues. It is one of the greatest disappointments of my visit to this country that I have been unable to meet a man whom I learned, in the brief time he was with us, to love and to esteem."

Dr. Dale has unconsciously testified not only to the value of Mr. Moody's work, but to the value of his own. Out of 120 converts, but eight or nine at the most have fallen away. Why? Because they have been received into genuine Christian fellowship, attached to the Church of Christ, made at home in Christian society. Mr. Moody goes out into the wilderness in vain if there is no one to shepherd the sheep whom he reclaims from their wandering.

It is said that Mr. Moody's work is not permanent. What have the churches where he has laboured done to make it permanent? What systematic endeavour has been made to gather the young converts into churches? In the Church of the Holy Trinity a real endeavour of this sort has been made. Dr. Tyng, jun., obtained the names of attendants at the inquiry-room with whom he was brought in contact, and followed them up. The result was a large accession to his membership, and a large increase of work for his "Philip and Andrew" and his "Martha and Mary" Societies; and he reports to us that of all those who were brought into relation with his church certainly not over one per cent. have fallen away. We believe Mr. Hepworth also did something.

What have the other churches done? The Hippodrome is closed. Has any other Dr. Dale opened his church to the Hippodrome attendants and followed Mr. Moody's seed-sowing with spiritual cultivation? Perhaps. We do not know. We shall be glad to hear and report. How has it been in Chicago? How in Boston? If nothing has been done—if, when Mr. Moody's work ended, the Tabernacle was closed, the churches dropped back into their old ways, and the converts were left to struggle on by themselves as best they could, it is evident that if Mr. Moody's work is not permanent, it is the fault, not of Mr. Moody, but of the recreant churches that have seen the net filled till it threatened to break, and have done nothing to draw it to the shore.

It is not too late for country churches where Mr. Moody is labouring this winter to learn a lesson from Dr. Dale.—*New York Christian Union.*

CHRISTIAN LIBERALITY.

At a recent meeting in High Barnet, Mr. Samuel Waddy, Q.C., M.P., referred to the decrease of liberality amongst Christians. He said Christians were fond of speaking with contempt, or something like it, of the righteousness of the Scribes and Pharisees, and it was true that the righteousness of Christians ought to exceed that righteousness. But did it equal it? The Scribes and Pharisees were strict in their liberality, and gave of what they obtained in the week one-tenth to God. They, as Christians, should give a great deal more; but did they give as much? This was a matter on which he felt strongly, and meant to speak strongly. Ministers were sometimes afraid to speak on this matter lest congregations should think that they were asking for something for themselves. He could speak without reserve, and he would lay it upon their consciences that Christian liberality had decreased during the last few years to an enormous extent. Christians did not give one-half of what their fathers did, and not one-tenth of what they would give if they were honest with God.

TO ONE IN AFFLICTION.

In the 119th Psalm, verses 75, 76, and 77, there is a beautiful order. First, in the 75th verse, we learn to say and to believe that God's judgments are *right* and that whatever afflictions or trials He has sent are *done in faithfulness*. When we see this, and acquiesce in God's dealings, we can say in the 76th and 77th verses: "Let Thy merciful kindness be for my comfort; let Thy tender mercies come unto me," and so on. You see the first thing is to have our will blended with God's—"Thy will be done"—and then we may ask for and expect "grace upon grace."

Surely we ought not to make allowance to ourselves for *unbelief*! We are commanded to be "over-anxious for nothing" (Phil. iv. 6). It is easy to make excuse to ourselves for failing to *trust*, but the sooner we call things by their right names the better, and *over-care, anxious care, is unbelief*.

Our Father is love itself, and it is in love He afflicts and takes away our darlings. Our place is to acquiesce. *Under* grief or repining at His holy will is rebellion and unbelief, and may draw down deeper trials, and render severer chastisement needed. The love of God, the love of Jesus, ought to be so great, that the love of any earthly ones would be in comparison, but dross (Phil. iv. 7, 8, and 9).

Faith is what we want, simple *TRUST*. Have you learned anything more of holiness by faith? Read Matt. i. 21; Acts iii. 26; Acts xv. 9; Acts xxvi. 18; Gal. ii. 20; 1 John v. 4, 5; and as you read ask yourself: Do I believe this? Is it fulfilled in me? and if not, why not? Surely the answer is, *Unbelief*. So kneel and ask for grace, and say: "Lord, I do believe every word; I take Thee as my Saviour not only from the penalty, but also from the power of sin. I believe in Thy power to save me from all my besetments and daily cares. Here, Lord, I give myself to Thee. I take Thee for sanctification as well as for pardon. I trust Thee, Thee only."

C. B.

—(Divine Life.)

TELEGRAPHIC NEWS.

London, December 27th: Latest advices from the seat of war in Bulgaria state that the Servians have captured Leskovatz, situated on the River Morava and to the south of Nisch, and also Kurshumlie, to the north-west of Leskovatz. A Russian official despatch states that the Turkish prisoners captured at Pivna, are suffering greatly, and that numbers are dying from the intensely cold weather. Assistance, in the shape of relief, is said to be impossible.

28th: The Servian troops have effected a junction with the Russians, and are advancing on Sophia.—It is semi-officially stated at Saint Petersburg that the opening of the British Parliament next month is encouraging the Porte to resist Russian arms, and will compel the Russians to march on Constantinople.—News has been received, of the destruction of the bridge thrown across the Danube at Nikopolis, owing to the pressure of ice against it. Communication between the Roumanian and Bulgarian shores will shortly be restricted to steamers.—The Austrian Government has sent a warning to Serbia not to carry the war into Bosnia or Herzegovina.—The British Mediterranean Squadron, at present anchored in Bosika Bay, has been ordered to the Gulf of Vourla.—A Russian cruiser has captured a Turkish transport with 800 troops on board.—The London papers of to-day, in reviewing Sir John Strachey's financial statement, comment most favourably on it.

Rome, 28th: The Pope to-day held a consistory at which his Holiness nominated two Italians as Cardinals and delivered an allocution on the occasion.

London, 29th: The Sultan of Turkey has solicited the mediation of the British Government between the Porte and the Czar, to which the British Government has consented.—The Russians have attacked the Turkish positions near Silistria.

30th: The step taken by the Sultan in soliciting the mediation of the British Government with Russia is unanimously approved by the London papers, who advise the Porte to wholly entrust its cause to England.—Latest advices from the seat of war in Bulgaria state, that the Servians have captured Pirot (Sharkoi) after severe fighting.—The Russian army of the Lom is receiving a quantity of siege artillery.

31st: A semi-official Russian Note has appeared at Saint Petersburg, which states that the British Government has intimated to the Russian Government that in the event of the Russians occupying Constantinople, even if only provisionally, the feeling of the Nation will force the British Government to take measures of precaution in defence of English interests in the East.—It is semi-officially stated that Russia is willing to entertain proposals for peace which may come direct from Turkey, but that she will not admit of mediation.—News has been received that Ghazi Ahmed Mukhtar has been recalled from his command in Armenia.—Latest advices from the seat of war in Bulgaria state that the combined Russo-Servian force which been advancing on Sofia is fast drawing near to that city, the population of which has been ordered to leave.—The Commander of the fortress of Nisch has made overtures for the capitulation of the Garrison.—The Channel Squadron has been ordered to be in readiness for sea by the 19th January (?).

The word signifying the date arrived in mutilated form The Cape mail brings news of renewed trouble with the Kaffirs. The situation is described as alarming. The British troops have crossed the Great Kei River into Kaffraria.—The 90th Regiment (Perthshire Volunteer Light Infantry) has been ordered to embark for the Cape.

January, 1st: It is generally reported that the Russian Government, in reply to an intimation from England that the Porte was prepared to enter into peace negotiations, has declared that if the Porte is desirous of an armistice it must treat direct with the Commander-in-Chief of the Russian Army.—Latest advices from Bulgaria state that the Russians have occupied the Balkan passes between Sophia and Arakbomk.

2nd: Latest advices from the Seat of war in Armenia state that General Loris Malikoff had gone to Russia, but that he would return again to his command this month.—The Russians are advancing on Baiburst, situated about 60 miles to the south of Trebizonde, and a great battle is believed to be imminent.

3rd: Lord Carnarvon, in reply to a deputation which waited upon him yesterday respecting the policy of the Government, stated that England had determined to have a voice in the settlement of the Eastern Question. Circumstances, he said, had not materially changed since the speech made by Lord Derby in November last. The rejection by Russia of the offers of mediation was no affront to England, and nobody, he was sure, desired to have a repetition of the Crimean war.—Advices from South Wales state that terrible distress prevails there in consequence of the closing of the Iron Works.—Ismail Pasha has been appointed to replace Ghazi Ahmed Mukhtar, who was recently recalled, in command of the Turkish forces at Erzeroum.—Latest advices from the seat of war in Bulgaria state that the investment of Sofia is nearly completed.—The Mansion House fund for the relief of the famine-stricken in Southern India altogether amounts to £500,000.—OBITUARY.—Major-General E. C. Beale, Bombay Infantry.

PASSENGERS SAILED.

Per P. and O. Str. *Gwalior*, 31st:

For Southampton.—Mr R. E. Hamilton, Mrs. Williams, Mr F. C. Osborn, Major F. H. Gregory, Mr J. Davis, Mrs. Brafford and infant, Mr Stauffer, Mr F. E. Gaffrey, Mr J. E. Stoddart, Dr and Mrs Bonmort, and Mr J. Hughes.
For Brindisi.—Major R. F. Sandeman.
For Venice.—Mr Val Phipps, Mr E. Gamman, Mr Maclean, Mr Stiller, and Major and Mrs H. H. Lee.
For Suez.—Mr and Mrs Casey, Mr Roche, Monsr M. Ponce de Leon and Mr H. Flower.
For Aden.—Mrs Campbell and infant, and Miss Grimshaw.
Per Str. *India*, 29th, for Liverpool:
For Liverpool.—Mr G. Morrison.
For Naples.—Mrs Morley and Colonel Macdonald.

Per Str. *Assiria*, Jan. 1st:

For Genoa.—Rev G. D. Symonds and one boy, and Rev W. H. Sloan.
For Suez.—Mr Bayley.

PASSENGERS ARRIVED.

Per Str. *Trentham Hall*, 30th, from Liverpool:

—Mrs Rowan, Capt J. B. Gahan, Mr R. N. S. Pinney, Mrs Penill and three children, Mr F. Shipton, Mrs West, Mr W. H. Bushby, Mrs Nunn and child, Mr T. F. C. Truethers, Miss Kate R. and Miss Mabel Read.

Per Str. *Macedonia*, 29th, from Glasgow:

—Mr L. E. H. Yates, Mr G. Silvertop, Mr and Mrs Bell, Mr and Mrs White, Miss Lew, Miss Sisson, Major W. Lonsdale, Mr F. James, Mr F. St. O. Williams, Miss Williams and friend, Mr J. Craddock, Mr Rogers, Miss Rogers, and Miss Wheeler.

Per P. and O. Str. *Lombardy*, Jan. 2nd:

From Southampton.—Mr A. F. O'neil, Mr R. E. Hamilton, Miss Holmwood, Mr W. H. Wright, Miss Owen, Mrs Luby and infant, Genl and Mrs Ballard, Mrs Laidlow, Mr W. Downes, Mr A. Cummins, Mr and Mrs G. W. Rolland, Mr E. Coole, Azzadah Khan, Mr S. B. Rich, and Mr J. R. Harvey, RN.
From Brindisi.—Mr W. H. Payne, Mr May, Mr W. Jackson, Major J. F. Wise, Mr Fawcett Turner, and Mr E. S. L. 4th.
From Venice.—Mr Fox, Mr Haydn, Mr T. R. Hill, Col R. Murray, Mr W. B. Liddle, Mr and Mrs Aldridge, Mr Harrison, Mr Ogg, and Hon W. Frazer.

Domestic Occurrences.

BIRTH.

SOMERVILLE.—At Beaur, Rajpootana, on the 24th December, the wife of James Somerville, Medical Missionary, of a daughter.

MARRIAGES.

CUMMING—BROOKS.—December 8th, 1877, at the Methodist Episcopal Church, Kurrachee by Rev. D. O. Fox, John J. Cumming to Susan H. daughter of Edward Brooks Esq. Apothecary.

OSBORNE—BAILEY.—December 14th, at Falkland Road Hall, by the Rev. G. Bowen, Walter, eldest son of W. Osborne, of Igatpuri to Blanche, second daughter of H. Bailey, Superintendent of Bombay Police.

CHRISTIAN—PARSONS.—December 27th 1877, at the Hall of the Methodist Episcopal Church, Agra, by the Rev. J. W. Wagh D. D. assisted by the Rev. G. K. Gilder, Christopher William Christian, Missionary (M. E. Ch.), to Mary Charlotte Reid, eldest daughter of the late Edward William Parsons.

DEATHS.

LANGLEY.—Dec. 22nd, at Malabar Hill, Bombay, Charles Archibald Langley, Solicitor High Court, son of Archibald Langley, Esq., of Chudleigh, Devonshire, aged 36 years and 11 months.

MOYLE.—December 28th, at Poona, Colonel Charles Augustus Moyle, aged 56.

O'LEARY.—December 28th, at Malabar Hill, John O'Leary, Esq., B. A., Barrister-at-law, First Judge of the Bombay Court of Small Causes, aged 61.

DOOLEY.—December 28th, at Malabar Hill, Eleanor Maria, daughter of M. S. Dooley, Esq. Engineer, aged 25 months.
HORMUSJI BYRAMJI.—At the Zeman Mission House, Camp, Poona, on 31st, December 1877, Louisa Macdonald the beloved daughter of Hormusji Byramji Mechanic B. L. S. N. Co.'s Dockyard aged 17 years.

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